THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE DILEMMA

WHAT is God like? It is the question of childhood but it is the question of old age as well. It has been answered for Christendom by reference to the Christ, not merely to the man Jesus of Nazareth, but to a supernatural person who "was and is and ever more shall be". God, as it were, came into focus in the form of a person called Christ, who rose from the dead, ascended into heaven, and "sitteth on the right hand of the Father"

For masses of people, for one reason or another, this answer is no longer relevant. To those who do not think or care it enters their life at no point; they do not know even what it is about. To those who do think and care the answer is irrelevant to their religious experience. Prayer to God, for instance, or meditation or thought about his existence may be possible, but prayer to a supernatural person who once lived, and who now resides presumably in some definable place called heaven, is no longer of account. It has nothing whatever to do with religion as they understand it. They respectfully try to understand what it means to other people; but for themselves they are mere spectators; in relation to it they feel no emotion, and at no point does it engage their reason.

The answer to the question therefore, "What is God like?" is no longer to be found in the reply, "What the supernatural Christ is like". Men therefore, to-day, have to try to find a new understanding of God's nature.

The Dilemma

Many Christians try to get out of the difficulties of the answer which has become irrelevant, by concentrating on the actual person, the real Jesus of Nazareth of history—as distinct from the person whom the Christian creeds say is sitting "on the right hand of the Father". In effect, they say, that the nature of God was demonstrated in the person of Jesus of Nazareth. But there are difficulties in this, not for the child perhaps, but certainly for the mature thinker. For if the nature of God was demonstrated in Jesus of Nazareth in a particular and unique manner, can Jesus be regarded as an ordinary man, or indeed as man in the ordinary sense at all? Either Jesus Christ was God or he was man. But if the latter then the whole question, "What is God like?" is left open.

This is the dilemma of the modernists within the Christian religion. If they regard the person of Jesus Christ as rooted in manhood then this obviously does not describe the whole nature of God. This remains still to be described: the question still remains open.

The Open Question

By modernists we do not mean those who merely find satisfaction in clearing away demoded historical descriptions of Christ, but those who are personally involved in the nature of the existence of God—which is a different matter altogether.

The question, therefore, open for all modernists of this type is still, "What is God like?" and they have to provide an answer. It is obviously to be a new answer, or rather a new-old answer, for there are no brand new answers in religion.

The first condition of such an answer is the realization of the meaning of the experience from which the answer has to come. A form of words is nothing unless it corresponds in some living way to what is felt in the depths of the soul. The constant request, for instance, for a simple statement of belief, can mean nothing whatever unless the request is already grounded in some experience already acknowledged to be true. The feverish hunting around for formulas of description betoken not so much a desire for faith as a preoccupation with some simple method that will do the trick without entering into the hurt and the longed-for ultimate triumph of real religious experience. Words flung at people are meaningless unless they are flung at an experience already known, at least, partly to be true, or trying to come to life.

A Relevant Answer

The first condition therefore of a relevant answer to the question, "What is God like?" is the acknowledgement that there is already a touch of the soul that knows what it seeks. God, as it were (and only as it were), is buried in the unconscious. He is there waiting to come to life expressed in words. The answer does not come with the words, it comes before the words are formulated. A profound conviction not knowing what words to use yet knowing already what it seeks. Not in the graven tablets of stone, or in the formulas of assent or dissent which traditionally every religious body knows how to utilize but in the quiet and disquiet which lies at the very heart of the conviction. Aridity and defeatism are to be found, in the unwillingness, or in the personal absorption of persons, unable to come to grips with this main fact. It is hardly acknowledged as a fact. The getting and spending of compromises in the brutal need of survival has covered over the need, the profound need of the religious life, to

find where it stands in what it believes, and what it believes with related souls.

The Gaze Turned Inwards

The real renaissance of a religious movement comes when persons stop being persons, when the gaze is turned inwards, and when the question is asked, "What have we to say, and what have we to say together?"

We are not thinking of any self-conscious "movement," or any organization of this or that, we are thinking of a spontaneous recognition of an opportunity of the spirit—a recognition which will find its own constructive forms. Here surely, lying at the very feet of those who would use it, is a living fact that would give more release of the spirit, more triumphant certitude and vision of purpose than the all too dreary round of the usual and the hackneyed, the all too familiar contemplation of failed causes and the pursuit of what is wrong.

GOD AND GOD-FORSAKENNESS

By Tom Wardle

(Mr. Wardle is the lay pastor at Stannington. He is thirty-two years of age and is preparing for full ministerial status at the Unitarian College, Manchester. He is married. He served with the army for four years during the war. He has lived in Africa with Gandhi's son, engaged in work of racial reconciliation. He has been a journalist, and was a witness at the United Nations on South African questions.)

"THE world," says Berdyaev in one of his last books ("The Divine and the Human"), "is passing through a stage of God-forsakenness. It is difficult to understand the mystery of the God-forsakenness of the world and of man. We ought not to rationalize the mystery."

Berdyaev has always been hard to comprehend, but these lines written shortly before his death have grown in meaning in the post-war years. For him it is in the dialectic of creator with creature that the existential God emerges.* That dialectic, as a dynamic historical relationship has broken down; the partnership hangs by a thread, the work of mutual creativity is suspended.

It is in this immense and unprecedented tragedy that the key to our age lies. The recent highly stimulating leaders in *The Inquirer* suggest that the "real struggle in the soul of man to-day is about religious belief". But it is more than this. Belief is a concretization of experience. Beliefs about God are the concretization of experience of God. It is possible that a man may have a consciousness of God without reducing this to a belief. But to affirm that such is the case to-day is lightly to appraise the tragedy; a tragedy not of mind but of spirit. God has been attacked before; abused before, denied before. He has never before been irrelevant.

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For some in the West the road to the tragedy may have originated in a collapse of the historical validity of articles of orthodox Christian faith. But for the man or the society with a true sense of God the decay of an intellectual system would not have meant an end of religion. The vision would have been taken up again in some new form, the irresistability of the spirit, holy and human, would fashion new expressions of the sublime, not denying, if they did not reflect, the intellectual experience of man.

No, it is something more profound that that which has happened, something which perhaps only the children of the between-wars years understand, and they only fitfully. It is not the loss of traditional Christianity through modern incredulity, for in ancient Asia the phenomenon is the same. In Islam and the African world similar things portend, God-forsakenness.

For reputedly religious men to make great play with the importance of historical Christianity as do the more crass types of revivalist is to trifle with tragedy. But is the pre-occupation with repudiating intellectually untenable beliefs any more pertinent? Fallacy and delusion and the wilful exploitation of ignorance must of course be denounced. But surely this is a task on a different level from the principal one of the Free Christian movement, the affirmation of God?

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Just as Godlessness was never the product of erroneous thinking, nor Godliness the outcome of intellectual sophistication, so the religious cataclysm of this epoch is not due to the incredulity of modern man. He remains what he has largely always been, mentally and emotionally, at least since the origin of civilization. His area of knowledge has widened, but not necessarily his power of thought; his credulity is no less than it was, it is simply directed to objects other than the Virgin Birth or the Resurrection of Christ. This is because those matters are related to religion and it is *religion* which has ceased to be relevant. The cause of this is probably to be found in a flight from creativity (which characterizes and interprets the relationship of man with God), begun somewhere around the end of the eighteenth century and communicated with the spread of Western imperialism to the entire world.

The flower of that destructivism is the now depersonalized society. The real horror of the two great international conflicts which have sundered humanity this century was that they were not so much wars between men and nations, but wars jointly, together against God. The compulsion to cruelty which we have witnessed among civilized men in our era was no mere reversion to barbarism (that would make nonsense of the idea of civilization). It was a desperate, and therefore neurotic, duel with God. Such atrocities of the spirit must inevitably erupt from time to time in a world from which God is absent. It is automatic that they lead to the ultimate psychosis—the ambition to destroy creation. In thus challenging the creativity of God, man seeks himself to become God. It is the Tower of Babel.

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Yet while it is true that all share in the guilt of this most awful of blasphemies, it is equally true that vast numbers of people are unable to escape from this condition of Godlessness. They are no longer the masters of their own spirits but have become the prisoners of a vast impersonal social automaton—God made in the image of a machine. To this they surrender their selves, to this they give their credulity, loyalty and service, a service of pointless moronic activity which becomes ever more frenetic as the creativity drains out of it.

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* The existential God is the living God as known by the "creature" who speaks with him—a contrast to be made with the abstract-thought God of much theology and philosophy.—Ed.

To such as are lost in this condition the duet of time and eternity has no meaning. What they *know* is eternity—or at least everlastingness. Death is a rouge blush in a Parlour of Rest, time is a microfilm, suffering a hypodermic, the vast wastes of the soul's mystic sphere are the grey shimmer on a television screen.

For a man born deaf the sublimities of Beethoven are denied. Only the restoration (or the creation, for how restore what never was?) of the critical faculty can give him entrance into this experience. And for these deformed of spirit in our day what is the use of the virtuosos of God if they cannot hear?

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"In a certain sense," says Berdyaev again, "it may be said that Christianity, historical Christianity, is coming to an end, and that a rebirth is to be looked for only from a religion of the Holy Spirit which will bring Christianity itself to birth again, since it is the fulfilment of Christianity. The weakness of Christianity . . . is the weakness of historical Christianity, and points to a transition to eschatological Christianity which is concerned with the world of the future."

If this is the new Word which is to be spoken, religious men and women must penetrate to the heart of the present tragedy, see it for what it is and draw from it the strength to reassert the apocalyptic claim, "These things shall be!" As the historical Jesus does not destroy the existential Christ,[1] so the intellectual delinquencies of past and present generations neither create nor dispense with the problem of God. Only men who have maintained on a personal if tenuous basis the relationship with God which historically has broken down, can be on hand in the words of your last leader, "when the shock comes, to salve and save".

That the shock will come both personally and historically, there is no doubt. The suffering will be immeasurable. That is the price of God-forsakenness.

May we hope that the men and women of our movement who have striven to support a faith shorn of historical props can be among the first disciples of that "eschatological Christianity" which will proclaim anew the eternal Messiah.

[1] The existential Christ is a manner of understanding the living God through what Christianity has called the Christ. Mr. Wardle is not writing of the orthodox supernatural Christ. He is making a distinction between Jesus of Nazareth and the experience of God in the manner described in Christianity through the Christ.—Ed.

COMMENT

The Spider and the Fly

REPRESENTATIVES of Anglican and Presbyterian Churches in England and Scotland who have been discussing the possibilities of a closer relationship between their respective churches, have issued a report of their work which is said to look forward to a time in the near future when concrete proposals can be submitted to the churches concerned. These discussions, which are intended eventually to lead to further steps towards reunion, are said, "perhaps more than previously", to come to grips with the essential problems. According to the Archbishop of Canterbury, similar talks are envisaged shortly between the Methodists and the Church of England.

I suppose that members of non-episcopal churches can hardly refuse to consent to such talks, but I question whether great churches like the Presbyterian and the Methodist Churches are likely to overlook the cool reception which members of the Church of South India receive in the Church of England. Ministers of that church, episcopal in form, who have not been episcopally ordained find themselves ignored by the Church of England here. In the meantime the Indian Church is asked by a large minority in the Church of England to "justify" itself. It is patronisingly said by the Archbishop to be showing now "a real and growing catholicity". Indeed, the emphasis placed on "Catholicity" in most Anglican discussions is one of the unhappy developments that cause apprehension for the future of religion in this country. Catholicity not only implies an acceptance of a non-Protestant view of the place of the Church in human redemption; it increasingly implies zealous efforts to introduce into the practice of the Church opinions and practices which are usually associated with the Roman Church.

The reply of Bishop Morris to the threat to excommunicate him as the Bishop of the Church of England in South Africa puts the position in a nutshell "There can be no agreement or concordat with the Church of the Provinces which has deliberately eliminated the 39 Articles, promotes such a manual as *The Mass our Sacrifice*, advises the invocation of the saints, prayers for the dead, and other pro-Roman practices". The fact is that there seems an inherent contradiction between the Anglican emphasis on Catholicity and the Presbyterian and Free Church repudiation of church tradition.

Seventy Years

There was one part of the Archbishop's presidential address to the Convocation of Canterbury that made me feel rather cynical: ". . . we (Free Churches, Presbyterian and Anglicans) have been able to move together in the last 70 years with an astonishing degree of trustfulness and with increasing understanding and unanimity". One often hears Christianity put forward to-day as the hope of the world, but if it has taken Christian churches themselves seventy years to reach an imperfect degree of trustfulness and understanding, their claim seems rather presumptuous. These words, nevertheless, seem to show the true line of Christian approach—not doctrinal unity, but increasing mutual tolerance, social co-operation and sympathy.

Florence Nightingale

I have just been reading the interesting life of Florence Nightingale by Mrs. C. Woodham-Smith, which has just been re-issued in the Penguin series of books. I was naturally curious to read about Florence Nightingale's religious views, especially as I remember having heard some Unitarians complain about the Church of England having stolen the limelight on the occasion of the centenary of her birth. It was her fate to be worried in her Crimean work by the fact that on account of hospital nursing being little thought of as a profession, and facilities for training being almost non-existent, a large proportion of her nurses were Roman Catholics and High Church Anglican sisters. This provoked an outcry, especially as Manning was known to be a great friend of hers. Correspondents in the *Standard* denounced her as an "Anglican Papist", and correspondents spoke darkly of "Jesuit conspiracies", in spite of the fact that the wife of her greatest friend, Sidney Herbert, had written to the *Daily News*, saying that Miss Nightingale was a member of the Established Church of England, having been originally brought up a Unitarian.

Her father's name was originally Shore, but had been changed to Nightingale on his coming into a fortune left to him by an uncle of that name. Relatives of her father served several times in the early 19th century on one of the trusts of our Rotherham congregation, but it is extremely unlikely that Florence Nightingale had much knowledge of Unitarian worship. Her maternal grandfather, Wm. Smith, M.P., was a Unitarian and in his day a very zealous leader of reforms and good works, but her mother seems to have been a somewhat

frivolous woman with great social ambitions, and out of the "Season" the family lived at one or other of their two country residences.

A Numerous Company

In spite of her actual membership of the Church of England, she was highly individual in her religious views. At the age of seventeen years, for example, she claimed to hear voices, like Joan of Arc, calling her to God's service, and all through her life she professed a religion of a deeply mystic nature. In later life, Dr. Jowett became her great friend, and encouraged her to compile a book of extracts from the mystics of the Middle Ages, chosen and translated by herself, which might be suitable to show the application of mysticism to present-day life. In 1872, Jowett asked her to make a selection of Bible stories for children. Enclosing her selection, she wrote: "The story of Achilles and his horse is far more fit for children than that of Balaam and his ass, which is only fit to be told to asses. The story of Samson and Jephthah are only fit to be told to bull dogs; and the story of Bathsheba to be told to Bathshebas. Yet we give all these stories to children as 'Holy Writ'." In the next year, she had two essays published by Froude, in *Fraser's Magazine*, and in one of these she gives reasons for her belief in the final salvation of all. Florence Nightingale, indeed, seems to have been one of that very numerous company of eminent people who have had the Unitarian faith and have been influenced in their lives by it, but have not actually associated themselves with Unitarian church life. *Commentator.*

SCIENCE ALONE IS NOT ENOUGH

By R. W. Wilde

IN *Mysteries of Science** Mr. John Rowland (who is well known to readers of *The Inquirer*) sets out to expose the inevitable limitations that attach to science and the scientific method. There are vast areas of human experience where the writ of science does not run. Man is a citizen at once of two worlds, that may interpenetrate but which are never identical—the world of things (science), and the world of values.

From such a standpoint, Mr. Rowland discusses in turn the major sciences of our age. He begins with physics, and notes how vastly that discipline has changed over the last fifty years. The conservation of matter, like the conservation of energy, have gone the way of discarded theories—atomic fissure has exploded them. After a glance at Einstein's discovery that energy has mass, Mr. Rowland passes to consider the Principle of Indeterminacy or Uncertainty. Rightly, we think, he is doubtful of using his physical concept as a vindication of Free Will in humankind. The two mutually incompatible theories concerning the nature of light are noticed, as are also the contrasted philosophical deductions of Jeans and Eddington. The conclusion of the matter is that "all the most important discoveries [in physics] of recent years lead to the idea that there is something mysterious, something difficult if not impossible to understand, at the very heart of the universe".

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From physics Mr. Rowland turns to biology, noting that the mysteries and uncertainties are multiplied as one moves from the inorganic to the organic. There are interesting pages on Darwin, a brief discussion of the biologist's *bête noire*—the question of the inheritance of acquired characters—and a warning against conceiving of Evolution (with a capital E) as a thing or force or entity, instead of realizing that it is merely the name we give to an observed process. In this chapter too, there occurs one of the most pungent and challenging parts of the whole book. Darwin had postulated natural selection as the key to survival. But Mr. Rowland has no difficulty in showing that many of the characters evolved by living organisms (e.g. colour vision) have no survival value at all. Not merely natural selection, but the whole conception of mechanism or materialism, is quite inadequate as an explanation of the facts. Vitalism may be out of favour with the biologists, but impartial observation would seem to reveal an underlying "purpose" or "entelechy" at the base of living structures.

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The chapter on psychology is, as Mr. Rowland admits, the most sketchy in the volume. Only the fringes of a vast subject are touched upon. But here again the author has no difficulty in showing that a purely mechanistic interpretation is possible only at the price of a self-induced obtuseness or blindness. In this section such things as automatic writing, double personality, telepathy, and the Freudian attack on religion, are touched upon. Mystery is prominent in the realm of mental processes, and mechanism in psychology is even less possible than in biology.

After a brief consideration of sociology (which contains among other things a discerning criticism of Marxian communism), Mr. Rowland turns in his penultimate chapter to what he calls "The Unclassifiable" phenomena, and notes the unwillingness of the typical scientist even to consider such things as dowsing, mysticism, phychic phenomena, and the so-called Flying Saucers.

Mr. Rowland is too good a scientist, and too shrewd an observer, to imagine that religion must be smuggled in by way of the gaps (lacunae) in our scientific knowledge. (Some of the mysteries he lists may well be explained, or exploded, within a few years.) Religion does not rest on ignorance. Rather it rests on the mystery that pervades all things, even the simplest—on that, and on values. Even the orthodox scientist admits that Truth is a value. Why should not Goodness and Beauty be values also—absolutes, and ultimates.

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This is an admirable book, clearly written, popular without being trite or superficial, stimulating as a mystery story, and the writer's genuine knowledge is conveyed with an effortless ease. He has, we think, made out a good case, and he has presented it in terms that the man in the street can understand. *Inquirer* readers will be grateful for his frequent and generous references to Unitarian writers and teachers. Probably in no other book have the Lindsey Press publications been so generously noticed. The volume would make an excellent present for anyone interested in the wider reaches of science, as well as for anyone disturbed or puzzled by the apparent depreciation by science of spiritual values. It can be cordially commended.

In noticing such an excellent volume it seems almost churlish to point out defects. But even Homer nods on occasion. *Transcendant* on p. 90, and *inacceptable* on p. 153 are surely incorrect spellings. There is a misquotation on p. 95, a surplus word near the bottom of p. 102, and a very awkward double error on p. 155. It seems a little hard to regard Plato as less relevant for our age than a determinist like Herbert Spencer (p. 40); McDougall is hardly to be described as a U.S.A. psychologist (p. 110); and are the excesses of the winter of 1954-55 really to be attributed "to the number of atomic explosions"? (p. 201). But these are minor blemishes, only the wart on Cromwell's nose. The book is worthy of the notice of all who are concerned for the vindication of spiritual principles over against the materialism and relativism that are so widespread to-day.

* Published Werner Laurie, 12s. 6d. net.

IT OCCURRED TO ME

By Muriel Hilton

A FRIEND who, incidently, I have made through this column, writes some of the most stimulating letters I have ever received. The other day she wrote to say that she had been re-reading the journal of Katherine Mansfield and though she admired this unique writer immensely she said

that Katherine Mansfield was often "so cross with her cross". She could not but help compare her with Elizabeth Myers who accepted her misfortune gravely and so penetrated more deeply into the heart of things. To accept and to be grateful was the gist of my friend's letter and she has had to do more than her share of accepting a physical misfortune.

It seems to me that we all have a credit and debit account in our lives, even the most favoured, and though we cannot overlook the debit, nor should we wish to, we can, however, concentrate on the more golden side, our assets, and find all there is in them for which to feel grateful.

Epictetus lifted up his heart in praise for all that was gracious in life. "Everything," he said, "has two handles." And he took a firm hold upon the grateful one.

How often do we meet people who emphasize all the black and grey tones of their life, taking the coloured ones for granted, who make a fuss about what has not come their way and leave out of account the many bright threads that are woven into the texture of their days.

Dr. Pomeroy tells us of a man who at one time was working among crippled old men and women saying that he was constantly amazed by the cheerfulness of these afflicted ones. He said that the contrast between them and those who had full use of their limbs was most marked. Dr. Pomeroy wonders if perhaps he was exaggerating a little, for there is a handle of grim endurance, but as he writes, "We who have so much for which to be thankful will be wise to remember the second handle and more often take hold of it."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Assembly Sunday

SIR,—May I again ask for an opportunity to remind your readers that October 30 will be "Assembly Sunday", when it is hoped that collections will be taken in all the churches in aid of the funds of the General Assembly.

The Assembly consists of ministers and congregations, and this is the occasion when a congregation can contribute as a whole, apart from direct subscriptions by individual members.

Last year, for the first time, the total reached and passed the "target" of £1,000, a specially praiseworthy result, since the previous year had produced the record "Silver Jubilee" collection, and a reaction might have been expected.

We may therefore hope that this year's effort may be at least as successful as that of 1954.—Yours,

279 Hale Lane, Edgware. *Ronald P. Jones, Hon. Treasurer, G.A.*

Roman Catholicism and Persecution

SIR,—May I say a few words in answer to the interesting letter of Mr. Peter Brown in your October 8 issue.

I do not wish to discuss religion from any bitterly controversial point of view. I have had enough of that in my time, and think it of little value. The wiser way is to seek truth fairly and candidly. Catholics, Protestants, Freethinkers, and others, have all done ill. In so far as they did so, they departed from the principles of good which all should value.

I do not think, however, that it is correct to say, as Mr. Brown says, that "the Church of Rome takes a tolerant view of evolution proves only that (that) Church no longer has the power she once possessed". Evolution is a scientific question having nothing to do with "power".

The Code of the Canon Law definitely forbids forcible conversion to Catholicism; so if it has been done, it was against the law of the Church; though anyone who is once a Catholic is thereby bound by the sanctions of Canon Law.

My own position as to religion is this: Catholicism, in its essential doctrines is true, but, of course, individual Catholics, even in the highest places, may do wrong as well as right.—Yours,

Highbury, London, N.5. *J. W. Poynter.*

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NEWS REVIEW

Liverpool District: The G.A. President, the Rev. F. A. Bullock, visited the Liverpool District on Friday, October 14, to preach at the annual Autumnal Service of the district. This was held at The Memorial Church, Wallasey. The congregation numbered about 80 and was provided by 10 of the 15 congregations associated with the Liverpool District Missionary Association. Following the service those present repaired to the Church Hall where they had an opportunity of becoming personally acquainted with the President.

Women's League — Important Decisions

The London District Women's League kindly invited the members of the Central Committee to hold their Autumn Rally at Essex Church, on September 27, and for many it was an uplifting experience, as the organist played the opening voluntary, gratefully to recall those who in Victorian times adorned the chancel with the finest artistic gifts of the day. Mrs. Muriel Hilton's beautiful service had as its theme: "Finding God through Love" and in her address she pointed out that in all the scriptures of the world there is this belief in the supreme power of love. She reminded us that one of the most real experiences of divine reality is the love in human hearts—the love that leads to kindliness, thoughtfulness and care which can transform human relationships.

After the friendly re-uniting of friend with friend at tea, Miss Frieda Tayler, President of the London District League, gave a warm welcome to the visitors, and members of the committee were vividly introduced by Mrs. Martin Hall.

A most interesting address was then given by Miss D. J. Wilson, a distinguished "old Girtonian" and Governor of Hill Hall—the open prison for women, near Epping. She presented to us the modern view of the treatment of prisoners. The audience was held spellbound by her robust and new ideas which showed that Hill Hall is an experiment in rehabilitation to give those who have fallen by the way a new outlook and sense of responsibility, and the right use of their abilities. The women (about 45 in number) work hard and are paid a sum varying from 10d. to 2s. 6d. weekly and run the mansion with the help of a small staff. So successful is the scheme that a defaulter scarcely ever returns.

The following morning the President thanked the District League most cordially for the success of their arrangements. An important meeting was held in the Essex Church Schoolroom, when the Central Committee met with Mrs. Jessel, President, in the chair. It was moved and passed that the Finance and General Purposes Committee should continue to investigate the possibilities of entrusting the Hostel Fund to new names and new purposes now that there seemed no prospect of buying and running another Hostel.

Lively reports from all Sections and Districts of the League were read by the Secretaries and Representatives and enjoyed by all.

The North Midland District Women's League: On a beautiful sunny day the Autumn Rally was held at Nottingham on October 1

The Rev. Joyce Hazlehurst conducted the Service, a full Choir leading the singing in which the congregation heartily joined.

Miss Hazlehurst took for her text "God helps those who help themselves," speaking of the many ways we could help our Churches even if we lacked the magnetic personality or ideal conditions, saying "It is a great day for the church when we realise it is no good waiting for anything outside—there are lots of things we can do to make our Church life better."

The Business Meeting followed, opening with the President's friendly welcome to all, especially to Miss Hazlehurst, Mrs. Harold Howard, whose presence once again was such a

delight, and to Mrs. Henry Hall, of Boston, on her first meeting with the N.M. District.

There were 79 present, representing 10 branches, and including friends from Doncaster, Norwich and Glasgow Branches, who all brought greetings which were reciprocated.

Mrs. C. Gordon Bolam gave an interesting report of the London Rally; she had been greatly impressed with the address of Miss D. J. Wilson on "Training Women for Citizenship in Prison" and having insufficient time to do justice to it, offered to visit our N.W. Branches to give a fuller report, which High Pavement members found most moving.

During tea appreciative votes of thanks were given to Miss Hazlehurst, to Nottingham for their generous hospitality, the choir and organist, for the beautiful flowers and all who had added to the day's fellowship.

Rotherham: On Saturday, October 8, the Rotherham Branch of the Unitarian and Free Christian Women's League celebrated the 21st anniversary of its foundation

A service was held in the church commencing at 6.30 p.m. The preacher was Mrs. Nancy Burton, B.A., J.P., who was responsible for the founding of the branch when her husband, Rev. J. C. G. Burton, was the minister of the Church. Special anthems were sung by the members of the league.

After the service a social was held in the vestry. With the Rev. N. J. Teape in the chair the members and friends received the best wishes from other branches expressed by Mrs. E. J. G. Bradford, President of the Sheffield and District Association and also President of the District Women's League.

Light refreshments were served by the League members and Mrs. Burton cut the 21st Birthday cake.

Altrincham: A new lighting installation for the chapel was dedicated at evening service on October 9 in memory of the late Mr. P. M. Oliver, C.B.E., B.A., who was chapel treasurer for forty years. The service was conducted by the minister, Rev. Arthur W. Vallance, and the words of dedication were spoken by Mr. W. Needham, Chairman of the Chapel Committee. A memorial plaque is on the wall by the new switchboard. The lighting is by flood-lamps from the cornices giving strong and effective illumination in every part of the chapel. The previous Sunday there were excellent congregations for the Harvest Festival.

Newcastle upon Tyne: Thirty-five years ago Fellowship Weekend was instituted—almost at the beginning of the Rev. Herbert Barnes' long ministry at Newcastle, and throughout the years Fellowship Sunday has been the most outstanding Sunday of the Year.

October 2, 1955, was no exception, and memorable services were conducted by the Rev. J. H. Coram Davies—who was also celebrating his fourth anniversary as Minister at Newcastle.

By tradition, at the Fellowship Tea on Monday, recognition was made of those friends who had joined the Church as members during the past year.

The week-end could truly be summed up in Mr. Davies' own words "There must be fellowship with God in order to have fellowship with life."

Belfast: All Souls and York St.: The attendance at this year's Anniversary Service was estimated at 1,200 with many turned away. The service was relayed to the Church Hall.

Change of Address

Rev. C. A. Piper, 3 Long Lane, Garston, Liverpool, 19. Phone: Garston 2049.

Miscellaneous

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Death

Atkinson—On October 7, 1955, in hospital, aged 80 years, Florence, of Harrison Parsonage, Atherton, Lancs. (the residence of her son-in-law, Rev. Kenneth Twinn, M.A.), wife of James William and mother of Dorothy S. Twinn, Muriel F. Lancaster and James Robert.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and *not* to the church concerned:

Ashton, Bath and Trowbridge, Buxton and Flagg, Denton, Dudley, Exeter, Hyde: Flowery Field, Ilminster, Kendal, Leeds: Mill Hill, Liverpool: Hope Street, Manchester: Dob Lane, Monton, Park Lane, Poole and Wareham, Swinton and Chorlton. Scotland: Glasgow. Wales: Trebanos, Cefn Coed.

LARRY AND THE SWIMMING POOL

By "Tank"

(This is the first of a new series of articles intended for younger readers. Next week an article will be contributed by "Tank".)

ONCE there was a man who could never find a pair of shoes which fitted him correctly. If he bought a pair that were long enough they were too wide . . . if they were just wide enough they were too long. So the man went around complaining to all whom he met. When people heard him tell of his difficulties time and time again they soon began to avoid him. He was soon without friends save for a few grousers like himself. However, one day, this man met another man who had no feet and all at once he realized how fortunate he was in having feet, even if he could not find a pair of shoes that fitted them. I meet many people who complain a lot and I often wish that I could take them with me when I go to visit patients in hospital. I feel sure that if only they could see what real suffering is their complaints would be fewer.

I well remember a time when I was camping with two chums of mine. We had pitched our tent on a level grassy patch high up in the hills among great granite boulders. We had Paddy, my cocker spaniel, with us and he certainly enjoyed hunting the rabbits there. At nights he would waken us when answering the bark of a fox or pawed our blankets in his efforts to tell us of the sounds his sharp ears could hear from the darkness. One day we decided to build a dam across a stream which ran at a little distance from the camp, in the hope that a pool in which we could bathe would soon be ours. We rolled and carried boulders and stones but we soon noticed that one of my chums, Larry, could not move the bigger stones. Larry was small for his age and his arms and legs were frail beside ours. We began teasing him about his lack of strength and short height and looked around for suitable boulders on which to show off our superiority.

Larry went on building the dam . . . placing small stones in the crevices between the bigger ones we put in place. Then someone noticed that our dog was missing. We whistled and we called but Paddy did not come. The dam was forgotten and off we went in search of him. I was the first to discover the cave but it was Paddy's whimpers that directed me to it. It was not a cave so much as a hole, the mouth of which was framed by heavy slabs which I could not move and between which I could not force my way. I called my chums to help but our combined efforts could not move the rocks. We heaved and strained and all the time poor Paddy whimpered from within. Then Larry said, "I'm small, I can squeeze through". And he did.

When we got back to our dam we found quite a pool held back by the small stones Larry had wedged between our boulders.

I expect that dam has been washed away years ago by winter floods but I have not forgotten how Larry saved Paddy . . . and helped to make the swimming pool.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 23rd, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11 Mr. B. IRESTON
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. NICHOLSON
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaubrough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. LEONARD MASON
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. JOHN ROWLAND
BRIGHTON, Christ Church Unitarian, New Road, 11, and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER
BRISTOL, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. V. GIBBS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Ladies' Sunday, Miss C. THOMPSON
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Student

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. PHILIP SMITH
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. HERFORD
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRICKHOWELL, Unitarian Church, Harrishope Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. IRVEN HODGSON STYAL, 6.30, Rev. IRVEN HODGSON
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. T. E. DALTON
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H. EVANS
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Mr. P. B. GODFREY

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
GLOSSOP, Unitarian Church, Pinafore St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICHOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWLES, 6.30, Mr. JOHN DENNELL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HECKLEY, Great Meeting, Bridge Lane, 11 and 6, Rev. RALPH E. GODDARD
HOWARTH, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOWLES
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEEV

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 6.30, Rev.W. STRICKLAND
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Rev. M. CONSTANCE HARRIS
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. GORDON STUART
LEICESTER, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENNEDY
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Renshaw Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEN MERRIN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. E. BUTLER
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SAVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WILLIAM M. LOWE
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAY
LONDON, Brixton, Effra Road, 11, Rev. F. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BELLAMY
LONDON, Forest Gate, Upton Lane, 6.30, Rev. RAYMOND H. BARKER
LONDON, Golders Green, Hoop Lane, 11, Dr. A. D. BELDEN, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. C. G. KNOWLES
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER
LONDON, Mill Hill, High Road, 6.30, Dr. A. D. BELDEN
LONDON, Islington Unitarian Church, Upper Street Pentonville Hill, 6.30, Rev. A. V. PEAT
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEAT
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. F. BOSWORTH
LONDON, Leytonstone, Lea Bridge Road, Exeter Gates, 6.30, Rev. JOHN KIELTY
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNE
LONDON, Richmond Free Church, Ormond Road, Church Anniversary, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Supply
LONDON, Wandsworth Unitarian Church, East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6 Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. R. MARTIN.
LYTHAM, St. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE, 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street, Chapel, 10.45, Rev. F. KENWORTHY, 6.30, Rev. BENJAMIN GILL
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30 Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield, Chapel Anniversary Services, 10.45 and 6.30, Rev. G. L. CLARKE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Student
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. J. F. C. TEAGLE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. D. FOOTE
NORWICH, Octagon Chapel, Colegate, 11, Mr. H. WIARD
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. F. MUNFORD
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RENSHAW, Heath, The Meeting House, 6.30, Dr. J. CYRIL FLOWER
ROCHDALE, Blackwater Street, 10.30, Mr. A. F. BARNES, 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD, (Attercliffe), 6.30, Dr. S. P. BHATIA
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SORELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TERRY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. A. B. DOWDING
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Mr. P. J. SPENCER
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINDON, Swinton Hall Road, 10.45 and 6.30, Student

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
TORQUAY, Unitarian Church, 10.45, Mr. N. FAWTHROP, 6, Rev. JOYCE HAZLEHURST
TOXTETH, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cossins Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. G. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGNESS
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Miss E. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Supply

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